273 Lolo also know how to make wine from the grains. They drink heavily; when they get drunk they cause trouble, which frequently develops into a clan feud.

512 The evening meal is usually served before it gets dark. After the meal they go out to enjoy the cool breeze or sit around and play until after dark when it is time to go to bed. They 513 have no bed or couch and just sleep on the floor. The master of the family sleeps in the living quarters, the male slaves [45] around the stove, and the female slaves near the grindstone on the right side of the room. They have neither mattress nor quilt. They lie on the ground and cover themselves with a woolen cape, the head pulled down under it and the feet pulled up around the body. During our stay with Lolo families, we often lighted the candles that we had brought with us. The Lolo 517 would be so excited by the glittering light that they would talk, frolic, play the jew's-harp, or dance. One night when we stayed at T'e-hsi on the right side of Huang-mao Kang, the light induced two sisters-in-law to dance the "stove dance" for our entertainment. It was indeed one of the most pleasant experiences during our stay in the Lolo area.

512 The daily family activities of work and play, eat, drink, and sleep constitute the normal flow of life in an endless continuous cycle, but each year there are also numerous special occasions, such as the New Year, sickness, exorcising, praying for rain, and others, to change the routine of life. As the set of activities on such occasions differs from daily routine, interpersonal relationships within the kin group are readjusted, the equilibrium of life undergoes some change, and the life cycle becomes renewed with the seasons.

805 The Lolo have no regular dates for their festivals. They 796 follow the Chinese calendar but have their own system of the 777 Heavenly Stems and Earthly Branches [for computing days and years] to divine good or bad fortune. Three times a year on auspicious days in the third, seventh, and tenth months of the lunar year, they hold the ceremony of "sending off the Buddha" [see p. 116]. Prior to the New Year, which comes in the tenth 796 month, the Buddha has to be sent off before they can celebrate and enjoy themselves. To celebrate the New Year, they kill cattle, feast and drink, make New Year calls, and generally [527 have many good times. Married daughters return home for a 574] visit and together enjoy each other's company for several days. During the ceremony of sending off the Buddha, they kill oxen, [782] sheep, or chickens to sacrifice to the spirits and ghosts and pray for the safety of the family and good days ahead. The

836 marriage. Therefore illicit love between cross-cousins is not
605 prohibited by society. As to the selection of mates, marriage procedure, the wedding ceremony, and other like subjects, these will be discussed in the next chapter.

591 When a woman marries, she goes to stay with her hus-
592 band. They have a small family of their own, living separately from the husband's parents and managing their own independent economic life. Upon the birth of a child, they themselves begin to assume parental responsibility.

527 The birthday of a Lolo man is not taken very seriously
574 until he reaches the age of forty. After forty, every birthday is celebrated with a feast for which cattle is killed and prepared for food. Relatives and friends come to congratulate
[431] him with gifts of wine and sweets, while his son-in-law, sister's son, and others present cloth or cotton goods. The guests are entertained with food and wine by the host during a most enjoyable evening for the family.

764 Death and burial has many complicated forms of cere-
182 mony, most of them related to religion and magic. The bur-
[614] ial ceremony is the occasion for the largest clan gathering and has a great influence on Lolo social life. As death and burial are painful to those who survive, the blood kin of the deceased seem to forget how to act and behave themselves after much crying and wailing, so the neighbors and relatives come to offer their condolences and sympathy, while the formality of the ceremony helps the blood kin to overcome their psychological block and to return gradually to normal life. In the course of time, the burial ceremony becomes conventionalized and its prescribed forms are followed generation after generation. For this reason, it performs the important function of achieving social solidarity and the stabilization of human psychology. Several years ago when an old Lolo of the En-cha branch died, thousands of mourners came from all over Liang Shan to pay tribute, and the event aroused a great deal of excitement. This represents an abnormal aspect of Lolo life and helps to establish equilibrium and make adjustments in their social system. It also shows the close interrelationship between the family and clan kin as well as larger social groups.

1/2 [Errata. Should be crisis — analyst.]

241 Besides corn and buckwheat, other agricultural products include oats, potatoes, green vegetables, and turnips, each of which has its proper harvest season. Among them, [252] oats are considered the most precious. The Lolo usually grind them into flour and mix it with water to eat on a trip. Potatoes are produced in large quantities to be used as auxiliary food.

241 Lolo agriculture is aimed at self-sufficiency only. 461 The people will be quite satisfied if production each year is 311 enough to meet the demands of consumption. The Lolo do not work hard on the farms, nor do they want to expand the cultivated acreage or to improve agricultural techniques. So the good earth of Liang Shan still remains a tract of barren land.

[423] Every Lolo family has its own cultivated field, which 237 constitutes its basic property. The wealth of a black Lolo 556 household, however, is measured by the herd of animals it owns. Animals are also raised by the rich white Lolo. Domesticated 233 animals consist largely of sheep and goats, pastured by house- 343 hold slaves. The sheep pen is inside the walls of the house but sometimes also outside as a separate unit. In spring and summer when the weather becomes warm, a round bamboo stable is built on the mountain slope outside the village to house the flocks of sheep. These are watched over day and night by household slaves. Besides grazing, the sheep are fed salt water twice or thrice a month to stimulate the growth of wool, used mainly as material for making capes. Shearing is performed three times a year between the third and tenth month; 236 the wool cut in the third month is the best in quality. In the 527 hot seventh month, people from villages in different places 571 drive their flocks to Huang-mao Kang, partly to cool off and partly to cut the wool. At that time different clans and villages assemble to feast and play together after shearing. They exchange gifts and food, trade or barter, and talk and laugh in these semisocial gatherings. It is a very grand affair, popularly called the "wool fair."

231 Pigs are also raised in flocks of ten or more and tended by female household slaves, but pig breeding is not as [237] popular as sheep breeding. After the pigs are killed, the 439] bristles are shaved off from head and body for export to the Han-Chinese territory.

The Lolo also raise the common yellow oxen in herds of as many as several dozens. They are driven to the pastures outside the village in the early morning and returned to the stable in the evening. The oxen can be used for plowing and are more expensive than sheep and pigs. The Lolo do not

565 been hereditary, its members are slaves by birth, so that the idea of slavery has been inculcated in them from childhood and it is not easy, as a rule, to break away from social traditions. Secondly, as their culture is very low and their education not much to speak of, the Wa-tzu have therefore never had the means of cultivating the idea of independence and liberty, and they cannot even dream of joining together for a class struggle. Thirdly, although there is no equality whatever in the social positions of the Heh-I and Wa-tzu and this class distinction can never be overcome, nevertheless, in respect to their economic situation and the simple pleasures of life which they enjoy, the Wa-tzu are accorded much more equitable treatment than that accorded the lower classes in other societies. These conditions that contain elements of socialism are actually an important factor in preserving the unequal class system in the I region of Liang-shan, and the chief reason for which the Wa-tzu have never rebelled. The greatest need of the common people in any society is a stable life in which there is safety and protection. More concretely, although the Heh-I consider themselves most superior, they really do not get much more enjoyment out of life than the Wa-tzu: e.g., should a Heh-I invite his Wa-tzu to dine with him at home, the master-slave relationship is of course very clearly defined--the Wa-tzu do not sit at the same table as their master, but dine with the other Wa-tzu. But, regardless of the master and slave status, /110/ the food served is the same for all. This practice differs from that in other places and constitutes an equality greatly enjoyed by the Wa-tzu. A Heh-I family usually leads [527] a very frugal life. Occasionally, however, when a reception is prepared for honored guests (e.g. Chinese officials) or for relatives and friends at a wedding or funeral, the master would summon all his Wa-tzu to enjoy and share the feast with him. From the economic point of view, a Wa-tzu can buy the land which he cultivates himself and need not pay land tax to the Heh-I. His main obligation to his [465] [431] master is to till the latter's field for a certain number of days each year without pay. In addition there are some set customs of presenting gifts for weddings and on New Year's and other occasions, all of which are common expressions of goodwill and not a burden to the farmers. Except for the fact that class inequality can never be surmounted, the relationship of the Wa-tzu and their Heh-I master is [421] similar to that of the tenant and landlord among the Chinese. The Lolo "tenants," however, do not have to pay rent or tax to the government and need only contribute free service to their master. Should

514 performed since the Lolo men have especially wide trouser legs and the women wear no panties under their skirts. They do not find it strange to squat (since the I have neither chairs nor benches, this is the only other restful position aside from standing; however they do not sit with their legs crossed as do the monks while in meditation, but squat like dogs, with legs extended in front, bent backwards only from the knees, and their buttocks suspended) and while in this position to eliminate on the ground. To break wind, however, causes such great embarrassment that a woman guilty of this offence may even commit suicide.

574 The I, like the other border tribes, treat strangers better than the majority of the Chinese. As long as one can speak the I language, he can find food and lodging with any family, whether they are acquaintances or not. Native custom requires that no strangers be denied this kind of hospitality. An I would not even have to pay, although he could give a little present. A Chinese would customarily present to his host, gifts that are of equal or greater value than the cost of lodging and food. These gracious practices greatly facilitated our study in our travels through Liang-shan.

527] 805 The only times when the I make a lot of noise are at New Year's, weddings, funerals, or on festivals, which however are very few. The Lolo calendar is based on the twelve Branches /with which the Chinese name hours, days and years/ in the sequence of tzŭ, ch'ou, yin, mou, ch'en, ssŭ, wu, wei, shen, yu, hsü, hai; and the days are named in cycles of the rat, ox, tiger, hare, dragon, snake, horse, sheep, monkey, cock, dog and boar. (This system is probably copied from the Chinese.) Each year is divided into ten months and each month into 36 days--the 12 Branches thus making three appropriate turns. One day in the tenth month of every year is chosen as New Year's through a temporary divining rite by the "pi-mo." /diviner and exorciser/. Should there be a death in a family on a certain day, the family will never again choose that day as New Year's. Thus, curiously enough the New Year's is on a different day for different families.

764 Funerals are a serious matter for the I. The family of a deceased has his body carried up a hill for cremation on a lucky day chosen by the pi-mo. Local inhabitants, as well as relatives and neighbors--/116/ sometimes as many as several hundreds of them--congregate at the funeral and weep unrestrainedly. Marriages and funerals are two items of expenditure for the Lolo as they also are for other Orientals.